

seen that the phrase, "the working of *thy mercy*" has been altered to "Thy Holy Spirit," and that the reference to Divine mercy has been preserved in the words "*mercifully grant.*" Why the Reformers were so careful to add "the hearts" to "the mind" in the former Collect, but not "the mind" to "the heart" in this, it is hard to tell; unless they felt that in the prayer to "Direct and rule," "the mind" must necessarily be included with "the heart." We would pray that the Holy Spirit should "direct the *mind*," and "rule the *heart*." Cheerful Obedience" is the subject of the Collect for the Twentieth Sunday. It consists of (1) A prayer for God's protection from all evil, so that (2) we may be ready in body and soul to cheerfully do His will. The expansions and changes from the original Latin are somewhat as follows: In the Invocation we have the position changed into the superlative; *i. e.*, "merciful" expanded into "most merciful." The words "we beseech thee" are inserted. Instead of "being propitiated," we read "of thy bountiful goodness keep us"; an alteration which touches somewhat upon the theology of the prayer, and pictures a God so "bountifully good" as to desire to keep His loved ones "from all things that may hurt them either in body and soul," even apart from the gift of propitiation. But the most striking change is in connection with "the mind and heart." In the original Latin, we pray that "with *free minds* we may accomplish." Cranmer, in the Prayer Book of 1549, had changed the expression into "free hearts"; and thus with "free minds" and "free hearts" both before him, Cosin in the Prayer Book of 1662, substituted the word "cheerfully," which we have to-day. And thus the comprehensiveness of its meaning. The subject of the Collect for the Twenty-first Sunday is "Pardon and Peace." It consists of a prayer for (1) Pardon that we may be cleansed from all our sins; (2) Peace that we may serve God with quiet minds. The original Latin presents the picture "of a secure mind," *i. e.*, a mind free from care: and thus the reference is more particularly to freedom from the consciousness of unforgiven sin, and of an unnatural alienation from our heavenly Father. "There is no peace saith the Lord unto the wicked." If therefore we would serve God with a *quiet mind*, we must not only not live in sin, but we must not carry about with us the burden of unforgiven sin. "Continual Godliness" is the subject of the Collect for the Twenty-second Sunday. It consists of (1) A prayer that God may keep the Church in continual Godliness; (2) A reason for the prayer, *i. e.*, that it may be free from all adversities, and devoutly given to serve Him in good works. The Latin original was found in a Sacramentary of the ninth century, given by Ledric, Bishop of Exeter, to his Church before the Norman Conquest, and afterwards traced up to the Sacramentary of Gregory.

(To be continued.)

PATHWAYS TO OUR CHURCH.

ITS WONDERFUL COMPREHENSIVENESS.

By Rev. G. W. Shinn, D.D.

It used to be a saying of one of our older clergymen that whenever he conducted a service of this Church he felt that there was something homelike in it for all sorts and conditions of men who might be present. However unfamiliar many of the details might be to strangers, there was something after all that was familiar to each one, and that made its special appeal. To the Methodist perhaps it was one of Wesley's hymns. To the Presbyterian it was the reading of familiar Psalms. For others there were other

homelike features. The ordinary services are indeed comprehensive; not constructed for a select few, but for all who will enter into them, and they suggest the comprehensive of character this Church itself.

There is not only in this Church some homelike features for Christians of every name, but whatever each one deems to be most important as a principle is held here with due regard for the proportion of faith.

"Do not send me any more of your publications," said a Churchman a while ago to some zealous people who had some fanciful speculations concerning the spiritual world. "I find in this Church whatever touches the heart of the question, and I have no interest in the mere fancies of imaginative people."

And so it may be said with reference to various phases of religious thought, that every great principle is cherished by this Church, but in such a way that it comes into its proper place and receives its due share of attention.

The tendency of parties and divisions is to press their points so earnestly as to bring them into undue prominence. The Church on the contrary, aims to preserve a right proportion. Take some illustrations.

The divine Unity may be so presented that men overlook the manifestation of Deity as Father, Son and Holy Ghost. This Church teaches, while we worship the Unity, to acknowledge the glory of the eternal Trinity.

There can be no stronger advocate of the doctrine that there is but one God, but it teaches us that God is Father, Son and Holy Ghost.

Again, consider the doctrine of the new birth into righteousness. Some religionists by pressing one phase of it really lessen its importance. They speak of conversion as one conscious change, as one definite period, when the work of renewal is done.

The Church, on the contrary, teaches us that by the gift of the Holy Ghost the germs of a new life are implanted, and that they go on developing under the constant help of the Holy Ghost, through the use of appointed means, until body, soul and spirit are sanctified. Conversion, instead of being but one event, is a long series of events, inasmuch as it is a continual turning from sin unto God for pardon and grace. We need daily to be converted from the love and power of evil.

There may be well-marked periods of spiritual renewal, but we must not ignore the gracious influences of the Holy Ghost upon the soul in those other less marked periods of His presence.

Take as another illustration that theory of Church government which gives the lay people the leading part in religious affairs, and especially in the appointment of ministers. Carried to its extreme point it makes each congregation separate and independent to decide its own doctrines and usages, and the minister is simply one of their own number elevated by their suffrages to be teacher and pastor. Now this Church recognizes the rights of its laity. It is not a spiritual depotism, with clerics in power.

It is emphatically the Church of the people, forasmuch as no man can be made a Deacon, a Priest, or Bishop without the concurrence of the laity, no minister can be settled arbitrarily over a congregation, and no usage can be changed unless by agreement. The laity are represented in the councils of this Church, and have large powers. There can be no conflict between the ministry and the laity, inasmuch as that form of Church government is retained which existed in the primitive ages, and which contemplates a well-organized body, properly officered, to accomplish in the best way its appointed work.

Other illustrations might be given, but these will suffice to show how this Church holds well-balanced truths. Instead of running off to extreme views and pressing on to extravagant

issues, it retains every truth in its right proportion.

It is not said that all its members are free from error, nor that all who love this Church are like it in spirit. In fact, no one man nor any party of men can claim to fully represent so comprehensive a Church.

This very comprehensiveness renders it impossible that it can be adequately represented even by the present generation of men, for it has a past history, and a future yet to be written.

The comprehensiveness of the Episcopal Church suggests possibilities of very great strides towards the reunion of Christian people in the future.

There are to-day nearly as great diversities of opinion tolerated in its membership as we find outside of its membership. Many converts to its fold do not find that they have very much to change. It is mainly that they have something more to learn.

Suppose a man, for example, to have been a Baptist; he finds that baptism by immersion is provided for in this Church, only he is taught now to regard the mode of administration as less important than the sacrament itself.

Suppose another to be an Evangelist—a revivalist, if you please—he will find openings here and a welcome for the well-considered aid he can give for arousing the neglectful to the claims of religion.

The Calvinist and the Arminian find statements so cautiously and wisely drawn that they can be used by both parties. The believer in the pre-millennial reign of Christ may find Advent hymns and anthems to suit him as well as others suit the man who believes in the post-millennial reign of the Master.

Controversialists over the nature of the future life find their concordat in the simple statement, "I believe in the life everlasting."

A layman put his thought of the Church's comprehensiveness in rather a startling but most forcible way when he said: "The Episcopal Church has more room in it than any other in Christendom."

It is comprehensive for the simple reason that it tries to observe the old rule: "In essentials, unity; in non-essentials, liberty; in all things, charity."

When men come into this Church, whether a few at a time or many together, they find that they are not required to pass through any dwarfing and cramping process, but they come into a great, generous organization, whose very comprehensiveness encourages them to grow to their best proportions in every way. It is very true that this generous toleration of differing views is cited occasionally by a few as an objection. They would prefer something more favorable to their own favorite and peculiar views. But no one can study the subject with due care without reaching the conclusion that an organization which is to include all sorts and conditions of men must be broad and tolerant. The essential points must indeed be essential and not numerous, and the freest scope must be given for all allowable tastes and opinions.

A sect may shut out all but a select number, but a Church is for all who name the Name of Christ in sincerity and truth. There is room in the Episcopal Church for any one who accepts Christ as Lord, and who would follow Him in a sober, righteous and godly life.—*The Church.*

THE REV. DR. BARROWS has said: "The men of wealth have in their hands the destinies, not only of America, but of the world. Christianize the wealth of our land, which is augmenting more rapidly than our benevolence, and the millennium hastens on with gladsome step."